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The Communication of Vincentian Culture: Reflections on the Impact of the Vincentian Heritage Tour on Faculty and Staff Participants at DePaul University

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Vincent de Paul preaching to people from the pulpit.

Oil on canvas. Original in St. Eustache, Paris.

Courtesy St. Vincent de Paul Image Archive Online

<http://stvincentimages.cdm.depaul.edu/>



Introduction

Organizational cultures are a byproduct of our individual and collective experiences.¹ These experiences rooted in our past often have strong and lasting influences on the roles that we play at present and in the future. Furthermore, institutional cultures are given both cohesion and coherence through the sharing of ideology — referred to by Harrison Trice as a shared way of thinking.² Terrence Deal argues that shared ideologies are reinforced by cultural elements including stories, rituals, metaphors, heroes and heroines, as well as values.³

Such cultural elements are at the heart of our shared Vincentian Mission. Indeed, the roots of our Vincentian culture may be traced to the individual actions of Saint Vincent de Paul as a young priest in Gannes-Folleville in 1617, beginning when he heard the confession of a poor peasant. By performing this Catholic ritual, Vincent displayed his sensitivity to the needs of the poor in a public forum and he influenced others to reflect upon how these needs might be better met. Later that same year, Saint Vincent's sermon delivered in Châtillon led to the founding of the first Confraternity of Charity devoted to both the corporal and spiritual needs of the sick-poor.⁴ These confraternities were among the first systematic efforts to meet the needs of the poor and marginalized in early seventeenth-century France.

During the years 1624 to 1625, Saint Vincent met Louise de Marillac and in 1629 encouraged her to strengthen the Confraternities of Charity that had evolved during the

¹ Eric Eisenberg and Harold Goodall, Jr., *Organizational Communication: Balancing Creativity and Constraint* (Boston: Bedford/St. Martins, 2009), 117-118.

² Harrison Trice and Janice Beyer, *The Cultures of Work Organizations* (Englewood Cliffs, N.J.: Prentice Hall, 1993), 33-34.

³ Terrence Deal and Allan Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (Boston: Addison Wesley, 1982), 21-59.

⁴ Louise Sullivan, D.C., *Vincentian Mission in Health Care* (The Daughters of Charity National Health System, 1997), 29-30.

previous seven years. The Congregation of the Mission was subsequently founded. Stories of Saint Vincent's early actions, as well as those of Saint Louise, demonstrate not only how they both inspired collective action, but also how their individual sensitivity to the poor became the guiding metaphor that inspires the enactment of our roles today, known as Vincentian Personalism. Key values are at the heart of strong organizational culture and when shared and communicated from one generation of members to the next they serve to perpetuate an ideology and motivate action. As Lawrence Schein argues, the values that are instilled in organizational members perpetuate a way of life.⁵ In Vincentian culture, Betty Ann McNeil, D.C., identifies the value of "Respect" as a cornerstone of Vincentian thinking and argues, "...that respect not only promotes human dignity and enhances self-esteem, but it also carries the obligation of being noticeable in all relationships."⁶ Thus, the purpose of this paper is to assess the impact of the Vincentian Heritage Tour (VHT) as a model used at DePaul University for communicating key elements of Vincentian culture and ideology to members of the University Community.

Literature Review

Organizational scholars have long considered not only the importance of corporate culture but also maintaining those processes that communicate that culture from one generation of employees to the next. Edgar Schein argues that an organizational culture incorporates the underlying assumptions, thoughts, and feelings of its members and provides a basis for individual action.⁷ When discussing unique corporate ideologies, Mats Alvesson maintains that corporate ideology is inspirational and serves as a guide directing people to act in a particular manner, indicating what is right, true, sensible, and good. Ideology becomes a force underlying action when internalized by organizational members.⁸ Peg Neuhauser underscores the importance of those underlying values that make a particular culture unique, and argues that more time needs to be spent socializing members into understanding the values, rules, and behaviors that constitute the cultural components.⁹ Similarly, Daniel Denison believes that the communication of culture serves to integrate the individual and the organization, creating a sense of involvement, ownership, and responsibility.¹⁰ Thus, the socialization of organizational members into the sharing of an ideology is key to influencing the attainment of organizational goals as well. Howard

⁵ Lawrence Schein, *A Manager's Guide to Corporate Culture* (Washington, D.C.: The Conference Board, 1989), 9.

⁶ Betty Ann McNeil, D.C., "Vincentian Values and Fundraising for the Mission," *Vincentian Heritage* 13:1 (1992), 13-35.

⁷ Edgar Schein, *The Corporate Culture Survival Guide: Sense and Nonsense about Culture Change* (San Francisco: Jossey-Bass Publishers, 1999), 15-17.

⁸ Mats Alvesson and Per Olof Berg, *Corporate Culture and Organizational Symbolism* (New York: Walter de Gruyter, 1992), 110.

⁹ Peg Neuhauser, Ray Bender, and Kirk Stromberg, *Culture.com: Building Corporate Culture in the Connected Workplace* (New York: John Wiley and Sons, 2000), 66.

¹⁰ Daniel Denison, *Corporate Culture and Organizational Effectiveness* (New York: John Wiley and Sons, 1990), 7. See also, Lawrence Schein, *Manager's Guide*, 3.



A Vincentian Heritage Tour group seen visiting the parish church at Folleville; and wandering the narrow streets of Toulouse, France.

Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University



Oden substantiates this position in his argument that innovative cultures are those that link strategic planning to cultural values.¹¹ Clearly the process of employee socialization involves the communication of corporate ideology, and, furthermore, the internalization of that ideology is thought to inspire patterns of behavior paralleling cultural values.

Rationale

Key Vincentian values informed the design and purpose of the Vincentian Heritage Tour program.¹² These include: enabling the God given dignity of each person; sensitivity to and care for the needs of each other and of those served with a special concern for the deprived members of society; emphasizing the development of a full range of human capabilities; and appreciation of higher education as a means to engage cultural, social, religious, and ethical values in service to others.

In addition, specific purposes for the VHT were laid out by the program's founders.¹³ These include deepening our understanding of the university's patron, deepening our understanding of the university's mission as we live it in our academic and administrative departments, encouraging the growth of Vincentian leadership among faculty and staff members, and integrating this intense study of Vincent de Paul into our daily work-lives. Hence, the VHT is a program designed to influence the socialization of DePaul community members. By participating in this program, mission-engaged trustees, senior leaders, faculty, and staff are immersed in Vincentian history, spirituality, and praxis by studying the life and times, faith, mission, and values of Saint Vincent de Paul, all while taking part

¹¹ Howard Oden, *Managing Corporate Culture, Innovation, and Intrapreneurship* (Westport, CT: Quorum Books, 1997), 9.

¹² Edward R. Udovic, C.M., Vice President for Mission & Ministry, DePaul University, in discussion with the authors, December of 2014.

¹³ Edward R. Udovic, C.M., "Vincentian Pilgrimage Hospitality: Historical and Contemporary Perspectives," *Vincentian Heritage* 33:1 (2016), 16.

in a guided tour of Vincentian sites in Paris and throughout France.¹⁴

Lectures highlighting points of personal and professional transformation are provided along with a chronological description and assessment of Saint Vincent's achievements. This intellectual frame of reference in turn becomes the foundation for the Vincentian Heritage Tour itself — an experiential learning process whereby participants actually follow in the footsteps of Saint Vincent. The tour itself features visits to: Saint Vincent's humble birthplace; his first parish in Clichy; the ruins of the de Gondi family estate at Folleville where Vincent served as tutor and chaplain; Saint Vincent's parish at Châtillon, where his sermon inspired the founding of the Confraternity of Charity; the few extant remains of Saint-Lazare, once the Congregation of the Mission's home following their move from the Collège-des-Bons-Enfants in 1632; the Hôtel-Dieu, where Vincent along with Louise de Marillac recognized a need for the organized delivery of healthcare in a professional setting; the current Vincentian Motherhouse on rue de Sèvres; and finally the reliquary inside the chapel containing the remains of Saint Vincent de Paul.¹⁵

Tour members are able to not only see and experience the most significant places in the life of Saint Vincent, but also to better understand his personal and professional journey. The saint evolved from a self-absorbed young man into an other-oriented visionary who spent a lifetime organizing efforts to minister to the needs of the poor and disenfranchised. For participants in the Vincentian Heritage Tour, the physical journey symbolizes, and reinforces, identification with a model of value-driven leadership as well as professional behavior.

Like all organizations with a strong and coherent culture, DePaul University must work not only to maintain its Vincentian culture, but also to manage the communication of that culture. As this program was initiated in 2000, in this investigation we seek to assess the impact of VHT participation on the socialization of members of the DePaul community over the last 17 years. More specifically, how do participants demonstrate their understanding of Vincentian values and ideology and display that understanding in the performance of their roles? The desire to identify these tangible consequences of participation became the impetus for this study.

Methodology

In order to assess whether the Heritage tour is achieving its desired outcomes, including a heightened commitment to Vincentian values and the impact of participation on an enactment of participant roles at the university and other social contexts, members of the 2013-2015 Vincentian Mission Institute worked on the development of a survey. The survey was developed over a one-month period and was approved by the DePaul

¹⁴ For more on the Vincentian Heritage Tour see: <https://offices.depaul.edu/mission-ministry/programming-and-services/heritage-tours/Pages/default.aspx>

¹⁵ "Life of St. Vincent de Paul," online at: <http://www.svdg-richboro.org/vincent.htm> (accessed 7 May 2017).



A group stops to listen as tour guide Rev. John Rybolt, C.M., explains the significance of a site.

Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University



University Institutional Review Board as an exempt investigation. The survey was distributed online via Qualtrics and sent to VHT alumni including faculty, staff, and senior leadership. Students were not included among the survey participants. 209 VHT alumni received the survey and 120 responded, providing a 54% response rate. At the time of their participation, the respondents consisted of 49% staff, 33% faculty, 15% administration, and 3% other. In analyzing the objective responses, a hierarchical regression analysis was used. Inputs (or predictors) (a10_1-a13) were run against four outcomes, measuring (A5-9) Vincentian and Catholic identity, in order to determine levels of correlation between each stated activity, including changes in feelings and actions toward oneself and others, and each outcome (measuring levels of change in sense of identity as Vincentian and being Catholic).

Quantitative and Qualitative Findings

Quantitative Analysis

Participation in the VHT program resulted in respondents reporting a significant increase in the following sentiments, which indicated (or revealed) significant correlations with an expressed deepened commitment to and understanding of DePaul's Vincentian and Catholic identity:

- Increased sense of the dignity of each person;
- Increased sensitivity to and care for the needs of others;
- Increased concern for marginalized members of society;
- Increased commitment to higher education as a means for engaging cultural, social, religious and political values in service to others;
- Increased commitment to bringing the light of Catholic faith and the treasures of knowledge into a mutually challenging and supportive relationship;
- Increased awareness that the institution should remain faithful to the Catholic message drawn from authentic religious sources, both traditional and contemporary (e.g. increased my commitment to theological learning and scholarship);
- Increased commitment to engage in and encourage critical moral thinking and scholarship founded on moral principles that embody religious values and the highest ideals of our

society;

- Increased belief that the interplay of diverse value systems are beneficial to intellectual inquiry;
- Increased commitment to academic freedom as an integral part of the university's scholarly and religious heritage and an essential condition of effective inquiry and instruction.

While all were significant (See Table 1), the sensitivity variables (A10-1 to A10-13) tended to be most highly correlated with an increased understanding of and commitment to DePaul's Catholic identity. The items (A10-7 to A10-9) were two times more correlated with an increased understanding of and commitment to DePaul's Catholic identity than to the expressed increase in DePaul's Vincentian identity. These three measures were as follows:

- Increased commitment bringing the light of Catholic faith and the treasures of knowledge into a mutually challenging and supportive relationship;
- Increased awareness that the institution should remain faithful to the Catholic message drawn from authentic religious sources, both traditional and contemporary;
- Increased commitment to encourage theological learning and scholarship.

While respondents tended to be similar with regard to expressing a deepened understanding of and commitment to DePaul's Vincentian identity and support of an institutional commitment, there were wide variances and expressions at opposite ends of the scale in opinion regarding whether tour participation inspired their own commitment to DePaul's Catholic identity. There were also wide variances and bi-modal scaling of opinions with regard to questions about how the program impacted respondents work, relationships with students, and content of classes (A 14-1, A6-4 and A18). Overall, however, the quantitative analysis demonstrates a renewed commitment to key Vincentian Values as well as recognition of its overarching Catholic identity as central to the organizational culture and ideology.

Table 1

Vincenian Identity		Color Codes for Correlations			
Catholic Identity		r <= 0.4		0.4> r <0.5	r >=0.5
Correlations					
Observations: While all of the A10_1 through A10_13 variables show significant levels of correlations with A6 through A9, variables A8 and A9 on the average are more strongly correlated (r = .462 vs. .363) with the A10_1 through A10_13 variables. They are also about 2X more correlated with items 10_7 to 10_9 than A6 and A7.		A6 How much did participation in VHT deepen your understanding of DePaul's Vincenian identity?	A7 How much did participation in VHT deepen your commitment to DePaul's Vincenian identity?	A8 How much did participation in VHT deepen your understanding of DePaul's Catholic identity?	A9 How much did participation in VHT deepen your commitment to DePaul's Catholic identity?
A10_1 How much did participation in VHT affect you, or your work at DePaul, in any of the following way... -increased my sense of the dignity of each person	Pearson	.393	.453	.453	.469
	Correlation	.000	.000	.000	.000
	Sig. (2-tailed)				
A10_2 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-increased my sensitivity to, and care for, the needs of others	N	97	97	97	95
	Pearson	.325	.365	.354	.375
	Correlation	.001	.000	.000	.000
A10_3 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my concern for marginalized members of society	Sig. (2-tailed)				
	N	97	97	97	95
	Pearson	.279	.413	.390	.389
A10_4 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to higher education as a means to engage cultural, social, religious, and political values in service to others	Correlation	.006	.000	.000	.000
	Sig. (2-tailed)				
	N	97	97	97	95
A10_7 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to bring the light of Catholic faith and the treasures of knowledge into a mutually challenging and supportive relationship.	Pearson	.261	.485	.409	.436
	Correlation	.010	.000	.000	.000
	Sig. (2-tailed)				
A10_8 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my awareness that the institution should remain faithful to the Catholic message drawn from authentic religious sources both traditional and contemporary.	N	96	96	96	94
	Pearson	.294	.376	.464	.662
	Correlation	.004	.000	.000	.000
A10_9 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to encourage theological learning and scholarship.	Sig. (2-tailed)				
	N	97	97	97	95
	Pearson	.286	.300	.466	.666
A10_10 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to engage in, and encourage, critical moral thinking and scholarship founded on moral principles which embody religious values and the highest ideals of our society.	Correlation	.004	.003	.000	.000
	Sig. (2-tailed)				
	N	98	98	98	96
A10_11 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my respect for the religiously pluralistic composition of our society.	Pearson	.353	.389	.452	.672
	Correlation	.000	.000	.000	.000
	Sig. (2-tailed)				
A10_12 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my belief that the interplay of diverse value systems are beneficial to intellectual inquiry.	N	97	97	97	95
	Pearson	.329	.288	.363	.461
	Correlation	.001	.004	.000	.000
A10_13 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to Academic freedom as an integral part of the university's scholarly and religious heritage, and an essential condition of effective inquiry and instruction.	Sig. (2-tailed)				
	N	97	97	97	95
	Pearson	.366	.482	.476	.486
A10_12 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my belief that the interplay of diverse value systems are beneficial to intellectual inquiry.	Correlation	.000	.000	.000	.000
	Sig. (2-tailed)				
	N	97	97	97	95
A10_13 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to Academic freedom as an integral part of the university's scholarly and religious heritage, and an essential condition of effective inquiry and instruction.	Pearson	.388	.507	.483	.467
	Correlation	.000	.000	.000	.000
	Sig. (2-tailed)				
A10_13 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to Academic freedom as an integral part of the university's scholarly and religious heritage, and an essential condition of effective inquiry and instruction.	N	97	97	97	95
	Pearson	.315	.328	.423	.353
	Correlation	.002	.001	.000	.000
A10_13 How much did participation in VHT affect you, or your work at DePaul, in any of the following way...-Increased my commitment to Academic freedom as an integral part of the university's scholarly and religious heritage, and an essential condition of effective inquiry and instruction.	Sig. (2-tailed)				
	N	96	96	96	94
Average correlations =		.363		.462	

These results demonstrate that the VHT experience had a significant impact on many participants. They demonstrate a greater understanding of and commitment to Vincentian ideology in both their professional and personal lives. However, more research would be needed to understand the long-term effects of this program on individual participants.

Qualitative Analysis

In addition to the objective responses, the survey generated 803 narrative responses. In analyzing the narrative data, we followed established qualitative procedures.¹⁶ First the responses were transcribed and grouped initially by the questions. The content of each narrative response was then grouped according to theme, with conceptual labels used to identify unique groupings of thoughts or ideas. The themes were derived inductively from the actual words and phrases used by participants in providing illustrations of their respective experiences. “Constant comparisons” were made between and among categories to ensure discreteness of content.¹⁷ Key qualitative findings were triangulated to support the most significant results described above (A10_7 to A10_9 on Table 1). While the quantitative analysis demonstrated a variance of opinion among respondents in terms of impact on teaching course content and work at the university, the qualitative analysis yields insight into both the cognitive and behavioral manifestations of a deepened personal understanding of and commitment to DePaul’s Vincentian identity and support of an institutional commitment. The following thematic categories emerged as a result of the narrative analysis:

¹⁶ See Thomas Lindlof and Bryan Taylor, *Qualitative Communication Research Methods* (Thousand Oaks, CA: Sage Publications, 2002), 214. Also, Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research* (Thousand Oaks, CA: Sage Publications, 1998), 101-142.

¹⁷ Strauss and Corbin, *Qualitative Research*, 67.

Table 2

How much did participation in VHT affect you or your work at DePaul? Please provide examples. (N=85)		
<p><i>Vincentian Values: Orientation toward Self</i></p> <p>I have been kinder, and more aware of the impact of exclusion on students, faculty, and staff.</p> <p>Personally, I noticed an increased concern for marginalized persons in our society and actively work to address this.</p> <p>I believe that each new experience I have, such as the VHT, allows me to better listen and appreciate diverse opinions and better tolerate ambiguity.</p> <p>I am more considerate of each individual's needs, assumptions, experiences, and history.</p> <p>I am more accepting of differences in others and focused more on compassion for individuals.</p>	<p><i>Vincentian Values: Orientation toward Other</i></p> <p>I am now much more aware of Vincentian personalism when dealing with colleagues and students.</p> <p>I truly believe I am dealing with my students and fellow faculty with greater respect compassion and generosity.</p> <p>I now routinely acknowledge Vincentian values and behaviors when I note them in my colleagues and students.</p> <p>I have become more interested in finding ways to promote an understanding of Vincentianism among faculty, staff, and students.</p> <p>Communicating Vincentian values with other faculty and students by my words and actions.</p>	<p><i>Vincentian Values: Critical Thinking</i></p> <p>There are days when I find myself asking what Vincent would do in today's economic downturn. There are many tough decision being made related to our students, staff, and faculty which has an effect both short and long term.</p> <p>Walking in the footsteps of Vincent has helped me articulate the meaning of the name above the door. I frequently draw on those images and those stories and that experience... to explain something I often have to do in my role at DePaul.</p> <p>I look more closely at context before I think of the obvious first.</p> <p>It has deepened my ability to listen. To see things from different perspectives.</p> <p>When I make decisions about curriculum, I think about the moral imagination that needs to exist in every DePaul class.</p>
Please share some examples of how participation in the VHT impacted your performance in your role(s) at DePaul. (N=76)		
<p><i>Vincentian Values: Teaching Philosophy</i></p> <p>I now routinely acknowledge our Vincentian heritage and values as they appear in the course materials I am responsible for teaching.</p> <p>I now integrate more of the mission and Saint Vincent's life into my teaching.</p> <p>Reinforced my teaching of ethics being an essential aspect of religious world views and practices.</p> <p>Informed my ability to teach diversity and engagement with commitment, and engagement with communities in need in the classroom and in the field.</p> <p>I devoted a class session to sharing stories I learned about Vincent's and Louise's journeys and the historic work they did together to give students a frame of reference for the study of community service.</p>	<p><i>Vincentian Values: Pedagogical Orientation</i></p> <p>I have incorporated our Vincentian heritage into my classes, particularly climate change. Just this week I talked about how Vincentianism relates to climate change in my final class.</p> <p>I am providing examples of Vincent's writings even for my technology classes — to remind students of how Vincent's examples impact today's DePaul.</p> <p>I use the connection to Saint Vincent as an argument for why we should aspire to create art that speaks to questions of social justice and respect for those neglected and abused by society.</p> <p>I use examples of Vincent and his life works and values in my lectures and required readings. I have a focus on the Christ of Vincent as a way to highlight his worldview and therefore his work.</p> <p>I include mission and values information in my classes.</p>	<p><i>Vincentian Values: Student Orientation</i></p> <p>It made me realize that I could make a difference in student's lives in small ways through my personal contributions, rather than [it being] needed to be a part of a major institutional activity to have an impact.</p> <p>I stop what I am doing to make each student a priority. I catch myself if I make a judgement based on what a person looks like and treat each person with dignity, respect, and courtesy.</p> <p>Participating in VHT has allowed me to build closer relationships with my students and discuss tough systematic issues.</p> <p>I listen to their stories with greater openness rather than with the sometimes cynical ear that has heard every excuse for tardy assignments.</p> <p>I viewed my interactions with them as more teachable moments. I talk to them about Saint Vincent and make sure they know about him and DePaul's mission so that they can carry it forward.</p>

Table 2 Continued

How did participation in the VHT have an impact on your role as a member of the DePaul community? (N=63)		
<i>Vincentian Values: Orientation toward University Service</i>	<i>Vincentian Values: Orientation toward the DePaul Community</i>	<i>Vincentian Values: Orientation toward Community Service</i>
<p>I have continued to seek opportunities for service and participation in the university, which I had not done previously.</p> <p>It affected the quality of my service more than the quantity. I am already very engaged but my purpose with the VHT was to improve and enhance the quality of my service engagements so I can make optimal strategic decisions.</p> <p>Validated my diverse service to the university and provided more knowledge to be effective.</p> <p>I became devoted to service, taking on administrative positions two years later and up to the present.</p> <p>In addition to serving on various committees, the most important thing the trip taught me was to ‘just show up’. Presence can be the most sincere form of service.</p>	<p>I understand my role and how it fits within the mission more effectively. I am able to use the vocabulary of the mission to articulate that role better.</p> <p>I felt more a part of the inner circle and better understand my mission in context to DePaul’s mission.</p> <p>After VHT, I felt like an important member of the DePaul community that can make a difference. I felt empowered and inspired to do more at DePaul and in the community.</p> <p>I appreciate that I am able to play a role in bringing a discussion and consideration of Vincentian values into my work, my unit, and my classroom. I take pride in being able to make that contribution to the mission of the university.</p> <p>I feel a greater responsibility as a member of the DePaul community to be conscious of the many ways that I can help carry the mission in the many roles that I have in the university.</p>	<p>I work with alumni and have grown the volunteer opportunities for alumni to participate within the Chicago Community. I encourage my staff to participate in service and learning opportunities offered at DePaul.</p> <p>Forming deeper relationships with my VHT cohort has been very beneficial in leveraging university resources to better serve students and the inner-city community.</p> <p>Augmented commitment to community based service learning with students — increased commitment to mission.</p> <p>My support to those activities which do reach out to the underserved Chicago area community has been reinforced by VHT.</p> <p>Much more of my service work is mission driven. I have volunteered to do outreach to those in need.</p>

This thematic analysis provides insight into how involvement in the VHT influences how participants viewed themselves, how they viewed others, how they thought about and processed information, how faculty viewed their teaching and the content of courses they taught, as well as how they viewed their students. Through their narrative comments, respondents clearly voiced a renewed commitment to the DePaul community, university service, and community service. Their narratives document a broad range of behavioral commitments to performing roles reflective of the Vincentian values that constitute our shared ideology at DePaul.



A Tour group poses in front of the motherhouse of the Congregation of the Mission, Paris, France.

Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University



Concluding Discussion and Recommendations:

Implications for Organizational Development

Earlier we discussed the importance of employee socialization and the communication of institutional ideology. Clearly, the Vincentian Heritage Tour program is an effective model not only for the communication of ideology but also for inspiring patterns of behavior that parallel important cultural values. The utility of this Vincentian Model extends beyond the boundaries of Catholic higher education. Organizational theorists embrace the importance of corporate social responsibility while acknowledging the importance of key cultural elements including ethics, respect for people, trust, openness and the advancement of human welfare. Moreover, not surprisingly, patterns of leadership embracing such values emerge as corporate cultures become stronger through the internal communication of these important cultural elements.¹⁸

The Vincentian model profiled in this study allows for a better understanding of how organizational socialization can work. The thought of systematically strengthening a corporate culture, or even changing a culture, might at first seem daunting. However, Edgar Schein offers insight into the first steps that could be taken to strengthen an organizational culture, to ensure that the values at the heart of the mission and ideology are communicated systematically to organizational members. Schein emphasizes the importance of the Culture Audit.¹⁹ Surveys, focus groups, and even one-on-one interviews might be used to assess the extent to which organizational members are aware of and influenced by the mission and values at the heart of an institution. The formation of a task force charged with conducting such an audit would be an important first step. Regardless of the instrumentality chosen to collect information from organizational members, fundamental questions will need to be asked and answered: When and under what circumstances is information pertaining to the institution's mission and values communicated? Is this communication an ongoing process

¹⁸ Denis Leonard and Rodney McAdams, "Corporate Social Responsibility," *Quality Progress* 36 (2003), 27-32.

¹⁹ Lawrence Schein, *Manager's Guide*, 21.

that represents an inclusive effort to reach out to all members of the organization? Is this communication adequate? Where does the communication process break down? What evidence, if any, is there suggesting a relationship between leadership development and corporate social responsibility? Finally, is there evidence to suggest that the communication of mission and values to institutional members is not only successful but also has a substantive impact on the roles they play on a day-to-day basis? Collecting data geared toward answering questions like these would provide insight into both the quality and effectiveness of leadership development efforts and institutional communication efforts, while also serving as a means for gauging member awareness of culture, mission, and ideology.

Those interested in the revitalization of a culture should think incrementally. For example, workshops and orientations for new and existing employees would be a logical place to begin such an initiative. Modules devoted to both mission and values often need to be enlivened with stories drawn from institutional history that are both relevant and interesting to the audience. Who are the cultural heroes unique to a particular organization — those historical role models about whom organizational members should be aware? What are the relevant stories from their lives that mirror how institutional members should be guided by the values that lie at the heart of the organizational mission? Whether a retreat, a tour, a workshop, an orientation, or even a lecture devoted to the communication of mission and values/cultural ideology, an assessment should follow in order to determine both the impact and sufficiency of the effort. Using data to guide one's efforts allows each individual to assess where they are now, and where they ultimately need to be. Moreover, doing so helps each organizational member close that gap, as the Vincentian Heritage Tour demonstrates, in asking that most Vincentian question, "What must be done?"





Vincent de Paul preaching to people from the pulpit.

Oil on canvas. Original in St. Eustache, Paris.

Courtesy St. Vincent de Paul Image Archive Online

<http://stvincentimages.cdm.depaul.edu/>





A Vincentian Heritage Tour group seen visiting the parish church at Folleville; and wandering the narrow streets of Toulouse, France.

Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University





A group stops to listen as tour guide Rev. John Rybolt, C.M., explains the significance of a site.

Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University





A tour group poses in front of the motherhouse of the Congregation of the Mission, Paris, France.
Courtesy Brian Cicirello, Division of Mission & Ministry, DePaul University

